



10 Day Vipassana Course - Day 2 (English)

The second day is over. You have now eight more left to work. To work diligently, ardently. Second day slightly better than the first day, slightly better. The difficulties are still there.

What a wondering mind, a fleeting mind, a flickering mind, so unstable, so unstable, so unfirm. So agitated. No peace, no tranquility. So wild like a wild animal. A monkey mind grasping one branch after the other, one branch after the other. One object after the other, one object after the other. Highly agitated. Certainly very wild. Like wild bull, a wild elephant.

When it comes in the midst of a human society, dwellings of human beings, it proves too dangerous, it creates havoc, so harmful. But an experienced person, a wise person trains this wild elephant, the wild bull, tames this wild elephant, the wild bull working very patiently, patiently and persistently. And once this wild animal is tamed, trained, all its enormous strength come to serve the human society. It starts serving the human society. Its strength was a great danger to the human society. And now this very strength turns into a great service to the human society.

Similarly, this wild mind, so long as it remains untrained, untamed, very dangerous, very dangerous, very harmful. And if we somehow train it, tame it, its enormous strength starts helping us and the strength of the mind. No comparison with the strength of a wild elephant many more times it is stronger, more powerful.

No one can harm us more than our own wild mind. And no one can help us more than our own trained mind, tamed mind, disciplined mind. But as it requires lot of patience to train a wild elephant. One who is experienced in training the wild elephant or wild bull does not get agitated, does not develop anger or hatred towards this wild animal. Very patiently, one works very patiently, but persistently.

Similarly, you have to deal with your wild mind very patiently. You want to get it trained in one day or two days? Oh, no. No. And you become irritated because it is not getting trained. "Look, I've given two days of my life and yet it's not trained." You've become agitated, irritated. It becomes more wild. It becomes more dangerous. Patience, you're to work very patiently, patiently, but persistently, persistently, continuously, continuously. Ultimately, you will win.

The mind is bound to get disciplined. But you have to work. No one else can work for you. You have to fight out your own battle. You have to work out your own salvation, your own liberation. No one else can do that for you. Someone who has been successful in controlling the mind, someone who has become successful in purifying the mind, someone who has become liberated, enlightened with all the compassion and love this person will show the path, but you have to walk on the path. You to take every step on the path yourself. Step by step, step by step. You have to reach the final goal.

Nobody will take you on his shoulder to the final goal. Nobody can take anyone else on the shoulder and reach the final goal. Impossible. Each individual has to work. Of course, when you start taking steps on the path of Dhamma, the path of liberation, the path of enlightenment, the law of nature is such. The universal law of nature is such that you get tuned up with the good vibrations of saintly people, good vibrations of Dhamma, and you get all the inspiration and the strength. You start getting so much support. I know it with my own personal experience and also the experience of so many students. You will get support. You call it Grace. You call it mercy. You call it whatever you like. You will get support. But still, every step you have to take on the path. You are to take every step on the path.

An incident in the life of Gautama Buddha. At that time, he was dwelling in a big meditation center in the city of Sravasti, capital of the state of Kosala a large number of monks and nuns will come and learn Vipassana from him. Large number of householders, men, women will come and learn this technique from him, get benefited. Someone who used to come only in these evening discourses but never practiced.

He came one day a little earlier when Buddha was alone, came to him with respect and said, "Sir, one question keeps on bothering me and I hesitate to ask you when there are so many people around. Now that you are alone, permit me to ask the question." "Oh, go ahead. There should not be any confusion in your mind. So, ____ my concern? Go ahead."

And he said, "Sir, I'm coming here for a number of years. I understand what you teach. It is good, but I examine the people who come here to learn. I have noticed that some of them have really become fully liberated, fully enlightened. It is quite clear with their behavior, with their lifestyle, with their dealings with these people situations, it is very clear they are liberated people. And quite a few are not fully liberated. And yet a big change has come in their life. I notice it. A big change for the better has come. But then sir, there are people like me no change. We are as we were. My question is, sir, you so powerful, you're so compassionate. Somebody coming to you, taking refuge in you. Why don't you use all your power and your compassion to liberate us? Why somebody remains unliberated or half liberated? Please sir. This question bothers me." ____

This is what he kept on teaching. But people do not want to understand. What can he do? _____. So he explained, and his way of explanation was always different according to the caliber of the mind of the student who has come. At times he will answer by counter questioning. So, in this case also he started counter questioning. "Hey. From where are you?" "I'm from Sravasti, this city the capital of Kosala." "Oh, no, no. Your facial features say that you are not from this country. You are from some other state and you have come and settle down." "Oh, yes, you're quite correct. Actually, I belong to Magadha, Rajgiri. I come and settle down here last few years."

"Good. Having come and settle down here, have you severed all relations with Rajgiri? With Magadha? You don't go there anymore?" "Oh, no, sir. I keep going there. I still have my relatives there and my friends there and my business there. I keep there. Every year I go many times to Rajgiri and come back." "I see you keep going from here to Rajgiri. So, certainly you must be doing very well the path from here to Rajgiri because you walk over the path so many times." "Yes, sir. I know the path so well."

"Now, tell me, having settled down in this part of the country, you must have made many friends. And out of these many friends, some have become very intimate to you, isn't it?" "Yes sir. Some have become very intimate." "Those who are very intimate they certainly should be knowing that you don't belong to this part. You are actually from Magadha, from Rajgiri, and you come and settle down here. And they also must be knowing that you keep going to Rajgiri and coming back every year so many times." "Yes sir." "Then these people know that you know the path from here to Rajgiri very well?"

"Yes, sir." Some of them must be asking you, "How about this path? What kind of path? Do you keep it a top secret or you explain." "What top secret, sir. I explain them very clearly. You start from here, from Sravasti you start moving eastwards and you move this way, that way, you turn this way, that way and you reach ____ and then you keep moving this way, that way, turn here, there. You will reach there. And then you keep moving this and you will reach Rajgiri. I explain the whole path very clearly. Very clearly." "That means everyone to whom you explain the part must have reached Rajgiri." "How is that possible, sir? If someone has not walked on the path, how will they reach Rajgiri?"

"Young man, this is what I keep on telling every day. People come to me understanding very well that this is a person who is fully liberated. He has reached the final goal. He knows the path from here to the final goal. They come to me; they ask me what is the path. Where I keep it top secret. I explained them very clearly. This is how you walk. This is how you walk. And you will get this stage and this stage, and you keep walking, keep walking and you will reach the final goal."

Someone just listens and says, "Sadhu, sadhu, sadhu." And bows down three times but won't take a single step on the path. How will this person reach the path? What can I do? I have shown the path. My job is done. Somebody started taking steps on the path. Someone has taken just one step on the path. This person is one step nearer the goal. Someone has taken a hundred steps on the path. This person is hundred steps nearer the goal. Someone has taken all the steps on the path has reached the goal. Each individual is to take steps on the path. No one else can do that. No one else.

If I am thirsty and someone else drinks water, my thirst will not get quenched. For quenching my thirst, I must drink water. If I am sick and someone else takes medicine, my sickness will not get cured. I will take medicine myself. So simple and yet we don't want to work. And we just expect some other supernatural power to be very kind to do something for us. It doesn't work. Doesn't work. Each individual has to work out one's own salvation. Each individual has to take every step on the path. And he explains in his own words, the Pali, the language that he spoke, the language of India of those days, ____

You have to work diligently, ardently for your liberation. Someone who has become ____ . That means one has become liberated. The literal meaning ____ one has reached the final goal of ultimate truth, the eternal truth. When one has reached that goal, he will very compassionately point out to the path, this is the path. ____ he will just point out this is the path, ____

Everyone who has reached that goal will only point out the path, but each individual has to walk on the path. Each individual has to work out one's own salvation. If this is accepted and earlier one accepts it, the better. When accepted, I have to work on the path. Every step I have to take to reach the final goal. Then the question comes what is the path and how to walk over it.

And he explained. He kept on explaining This is what he did the whole life, kept on explaining the part, the Dhamma. Dhamma means law. Dhamma is truth. Dhamma is nature. The law of nature is universal law of nature which governs the entire universe, animate, inanimate. There is no sectarian. Universal.

One must understand what is this law, what is this nature? One is to understand that if I break the law, I get ____ If I live a life in line with the law, in accordance to the law, I start getting rewarded. I start moving towards the final goal of liberation. And this is the path.

Someone came to him and asked him, "Sir. In few words, a few simple words, tell me what is the path? I can't understand high philosophies all day." And with a smile, "Dhamma is not for my high philosophies. It is for people to practice. So, they must understand what it is. If they don't understand and simply play intellectual game with it, it doesn't help. Dhamma is always explained in very simple words. Alright, I'll again explain you." And he explained in few words. Again, in his own words, in the language that he spoke in those days, ____

____ all the Buddhas. This is the teaching of all the Buddhas. I never say this is my teaching. Buddha is not a name of somebody. Buddha means an enlightened person, a liberated person. His name was Gautama. And to become Buddha is not made up of only one person. Not just only Gautama can become Buddha. Anyone can become Buddha. Of course, it is not that easy. You can pretend this and become Buddha.

No, very hard work. Very hard work. Yes, doing hard work, hard work, hard work. There is every possibility of everyone becoming a fully enlightened, person becoming Buddha. And when someone becomes a Buddha, he will teach this and nothing else. This will be the teaching of every enlightened person. What is it? ____ Abstain. ____ All sinful activities, abstain from all sinful activities, unwholesome activities.

Perform wholesome actions, pious actions. Enter the field of piety. ____ get ordained in piety, ____ keep on purifying your mind. Keep on purifying your mind. That's all. Abstain from unwholesome sinful actions. Perform wholesome pious actions and keep on purifying your mind. The entire ____ mind totality is contained in it. Nothing is missing.

You won't have to add anything to this. That is why it is called ____ complete. It is complete. And you won't have to take out anything from it. There is not even a dot, which is wrong, which is to be taken out. That is why it is called ____ So pure, ultra pure. Nothing to take out from it. Nothing to add to it. This is ____ from sinful action, perform pious action, purify the mind. Every religion whatever the name will say the same thing. What then?

When an enlightened person teaches Dhamma, he teaches a universal Dhamma. It will never be sectarian. Universal Dhamma. Eternal Dhamma. The law of nature is eternal. It was there so in the past, it is so present. It is it will be so in the future. And it is applicable to one and all. That is Dhamma.

But out of madness, out of ignorance, people forget the essence of Dhamma and they make a sect out of it. And this sector. This sector, this sector. Then these very words will start getting different meanings. Everyone will decide the same thing. Abstain from sinful action.

No religion will say you keep on performing sinful actions. Everyone will say the same thing. Perform wholesome action, pious action. Every religion, every tradition will say that. Purify your mind. Every religion, every tradition. Every everyone will say that. But yet the big difference. A big difference in the explanations. What is sin? And what is piety?

When Dhamma turns into a sect then that particular sect, the so-called religious people of that particular sect, the so-called pious people of this particular sect, they may be reading this kind of rule, that kind of rule, maybe having this rosary or that rosary, maybe having this mark on the forehead, or that mark on the forehead, this external appearance or that external appearance, now, people belonging to this particular sect will say those who have this kind of external appearance are pious people, others are not. Definition is given a wrong definition is given.

Another definition. Every sect, people belonging to that particular sect will perform this kind of rite or that kind of ritual, this religious ceremony or that religious ceremony, every sect will have different rites, different rituals, different ceremonies. And those belonging to a particular sect will say those who are performing these rites, these rituals, these ceremonies, "Oh, they are pious people and those who do not, they're not pious, they're sinful. Another ____ definition is given for sin and piety.

One more definition is given, which is still more confusing. Every sect has some belief, some dogma, some philosophy. We believe in this philosophy, this dogma. Those who believe in this dogma and this philosophy are very pious people. Those who so not believe cannot pious people. Such kind of definitions of sin and piety harm Dhamma. Now there is no more Dhamma.

In Dhamma, the definition is universal not sectarian. External appearances will differ from sect to sect, from person to person. Rites, rituals, ceremonies will differ from person to person, from sect to sect. A philosophical belief may differ from person to person, from sect to sect. The definition of Dhamma cannot differ. It is universal and it is eternal.

What is sin? What is unwholesome action? Any action, physical or vocal, any action that you perform and it harms and hurts other beings, it disturbs the peace and harmony of other beings is a sinful action, is an unwholesome action. And what is pious action? What is wholesome action? Every action, physical or vocal, which supports, helps other beings in living a peaceful, harmonious atmosphere, which does not disturb their peace, their harmony, it does not harm them, does not hurt them is a pious action, wholesome action. This definition is universal. As one keeps going deeper in Dhamma at the experiential level, it becomes so clear that this is in line with the law of nature. In line with the law of nature.

The first, abstain from all sinful action is called sila, living the life of morality. Don't perform any action, physical or vocal, which would harm other beings. Living moral life. Perform wholesome actions. And the most wholesome action is to be master of your mind. Never remain slave of your mind. Learn how to concentrate your mind one pointedness with the base of wholesomeness, without having anything against anybody, anger or hatred or ill will. This is the most wholesome action.

This becomes very clear as one starts taking steps on the path the work, the teaching is so universal, so universal. The first is called sila. The second is called Samadhi. And the third purification of the mind is called Panna, that means wisdom, insight, direct experience of the truth inside and developing the wisdom of the law, the universal law and changing the habit pattern of the mind at the deepest level. Now the first sila, morality.

Initially one starts understanding it merely at the intellectual level. "Yes, I should not perform any action at the physical or vocal level which will harm other beings. For example, if someone comes and hits me, kills me, I certainly don't like it. I don't like it. So, if I hit others or kill this person would not like, so I should not do anything which I don't want others to do for me. I should not kill. This will hurt others, harm others. If someone steals away, robs away a certain thing which belongs to me and which is very dear to me, I don't like it. I feel hurt. Therefore, I should not steal anything belonging to somebody else. This will hurt this person. I should not do it.

Someone rapes or has sexual misconduct with a member of my family. I don't like it. I get hurt. Similarly, I should not do the same thing. Others will get hurt. Someone speaks, lies and tries to deceive me. I don't like it. I should not speak lie and try to deceive others. Someone speaks harsh words, but I don't like. I should not speak harsh words to others. They won't like it."

And then all do understand and everyone understands that one should not do this, should not do that. But when one gets intoxicated by any drug or by liquor, one is helpless. One is slave of that particular intoxication and will perform all those actions which one does not want to perform. And yet one performs. "I should not take any kind of intoxicants." This is what one understands at the surface level of the mind or the intellectual level of the mind.

Again, one starts understanding again at little deeper level, but again at the intellectual level, the human being it is social being is to live in the society with the members of the family and others. If he keeps on performing such actions which disturb the entire atmosphere around, creates disharmony everywhere, disturbs the peace everywhere, how can this person enjoy peace and harmony?

If I ignite fire all around, all around there is fire burning fire, how can I expect to cool the tranquility within myself? Not possible. So I must help the atmosphere to be more peaceful, more tranquil, and then only I can experience peace and tranquility living in that atmosphere.

Yes, becomes clearer, but the Dhamma becomes really clear when one starts practicing it and an enlightened person takes one to that depth where one starts experiencing the law of nature. It will become so clear at the experiential level that whenever I perform any action, physical or vocal, which has harmed other people, I cannot perform that unless I have generated tremendous amount of negativity in my mind.

I can't kill somebody unless generate anger, hatred, ill will, animosity. I cannot steal anything unless I have generated a lot of greed. I cannot commit sexual misconduct unless I have generated passion and like this maybe ego, maybe jealousy, some impurity or the other I must develop in my mind and then only I perform a vocal or physical action which will harm others.

By experience one who is walking on the path of Dhamma will start understanding it by experience, and will also start understanding that whenever I generate any negativity in the mind, anger hatred ill will, animosity, passion, fear, ego, jealousy, greed, any impurity in my mind, nature does not want it. It goes against the law of nature, and nature starts punishing me.

I get the punishment here and now. After death a punishment will come. Leave that aside. We don't say that. Don't believe it, but leave it aside. You will get punishment here and know. Every individual who has started walking on the path will start realizing nature has started punishing me. Because when I generate anger, I had become so agitated, so unhappy, so miserable. It is impossible that I generate anger and feel very peaceful, feel full of tranquility. Impossible. I'm bound to become agitated. Similarly, any defilement, I'm bound to become agitated. No need to do such. Nature has started punishing me.

And if I refrain from, abstain from these kinds of activities and don't generate these defilements in the mind nature starts rewarding me. I feel so peaceful. It becomes so clear this is the law of nature. Don't harm others. Don't hurt others. Don't perform any action at the physical or vocal level, which will disturb others because you do not know you started harming yourself.

You are the first victim of your action. You want to kill somebody you generate anger. When you generate anger, you are being punished then and there. You are the first victim of your own anger, your own defilement. This becomes clearer and clearer to somebody who walks on the path of Dhamma.

Then at a deeper level. Because when I started experiencing the truth inside the behavior pattern, the way of life starts changing automatically. Because one is not experiencing the truth inside all the time one gives impotence to things outside, outside, outside. One does not know how nature has started punishing me. One does not know how the nature started rewarding me. One does not know at all.

Now, with this practice, which you will learn from these 10 days, it will become clear and clearer. And once it becomes clearer at the experiential level, not merely at the intellectual level, not merely at the devotional level because Buddha said so or founder of a religion said so or the Scriptures say so, that doesn't work. At the experiential level a _____ experience. That it is something like that you put your hand on the fire and your hand burns. Now, you know. Putting the hand on the fire, touching the fire hurts me. Next time you're very careful not to put your hand on the fire, you don't like your hand to get burned so you will keep away from this.

You will start experiencing it deep within yourself that whenever you hurt others before hurting anybody, you started hurting yourself. You started burning inside. The hell fire within you starts burning you here and now. And when you live a wholesome action, good action, which helps others. The kingdom of heaven within you start enjoying the peace, the peace, the tranquility of the kingdom of heaven within. The hell is within. The heaven is within. And this one starts experiencing and this helps one to practice Dhamma properly. Abstain from all evil actions. Perform wholesome actions.

The path is explained in detail how you will walk on the path step by step. The whole path is called in the language of those days, ariyo atthangiko maggo. Maggo is path. Ariyo, noble. Noble path.

Noble path in the sense that anyone who walks on the path is bound to become a noble person. He may belong to this country or that country, this community or that community, this color or that color, this gender or their gender, makes no difference. Anyone who walks on the path is bound to become a noble person, a saintly person, a good-hearted person, a pure hearted person.

That is why it is called noble path. Eightfold. Eightfold noble path. Now, this is divided in three divisions. Sila, Samadhi, Panna. Sila, morality. Don't perform any action at the physical or vocal level which will harm others. Three parts of the path come in this morality.

Sila, Samma-Vacca, Samma-Kammanta, Samma-Ajiva. The word samma means right. Right. Samma-Vacca, the speech. The speech must be right. Wholesome.

How can you know what is wholesome, what is unwholesome? If you know what is unwholesome and you abstain from it, what remains is wholesome. What is unwholesome? So, for as speech is concerned, your vocal action is concerned. You abstain from speaking lies. This is unwholesome if you speak lies. You abstain from speaking harsh words which hurt others, does not help them in any way, because if you do that, it is unwholesome.

You abstain from speaking words of backbiting. Two persons are friends and you hear something from here and then say something else, the other person, and then you hear something. You break their friendship, make them enemies. You have performed unwholesome action.

Or just talk slanderous words, unwholesome action, useless words, wasting your time, wasting the time of others, unwholesome vocal action. Abstain from all this and what remains is the wholesome action. Samma-Vacca, wholesome vocal action.

Samma-Kammanta wholesome physical action. Same yardstick. Any action which hurts and harms other beings is unwholesome. You abstain from that. And what remains is wholesome. Don't kill, don't steal, don't perform sexual misconduct. Don't take any kind of intoxicants. If you abstain from that, then all your physical actions are wholesome, automatically wholesome. What remains is wholesome.

Samma-Ajiva, right livelihood. Unless one is a monk or a nun or a recluse or a hermit. In that case, one goes out the begging bowl and doesn't keep anything with him or her. But a household that is not supposed to go out with a begging bowl has to work to earn a livelihood and work hard and work honestly without harming others. Now the same yardstick without harming other. Your profession, your dealings must be such that yes, you get your remuneration from that, but it does not harm others.

If you get a lot of profits in your business and that business is harming others, it is not samma-ajiva, not samma-ajiva. If your means of livelihood is such, which encourages other people to break sila and live an immoral life and disturb the peace and harmony of others, it is not samma-ajiva. You are not the right livelihood.

For example, someone starts doing business of arms, ammunitions, guns, bullets, bombs, atom bombs, hydrogen bombs. One gets a lot of money, good profit. But anyone who buys will use it for killing others. Not a good livelihood, not a right livelihood. Someone says, "I don't kill." Yes you don't kill, but you help others to kill. You're encouraging others to kill. Not right livelihood.

Someone deals in flesh or meat, fish and say, "I don't kill." Somebody else has killed. You're encouraging someone else to kill, not right livelihood. One deals in animals ____ animal and then gave it to the butcher, he kills. I don't kill. No, you're encouraging it. Not right livelihood. One deals in poison. Anyone who takes makes use of it to kill others. Not right livelihood. Like this anything, the commodity in which you are dealing, if it encourages others to break the sila, then your livelihood is not livelihood.

Even certain livelihoods which look quite wholesome, but the motivation is wrong. If the motivation is wrong, it becomes unwholesome. One incident in my life years back when I was not in contact with pure Dhamma. I never knew how to observe things inside. And yet I used to feel myself a very Dhamma person, a very religious person. But for me, this right, that ritual, this, this, give this donation that donation, I never knew pure Dhamma.

It so happened a member of the family became very ill, and it so happened that the family doctor was out of the station. I had to call some other doctor. Another doctor was very famous doctor, but very busy doctor. Whether he would agree to give a visit at home or not, let me go personally and persuade him.

I went to him. Usually there's a big crowd of patient. Now I find nobody. He was just alone. Of course, I was happy that if he's alone, he will come. But out of curiosity I asked him, "How was it, doctor? Every day is a long queue of patients in your dispensary. Today, nobody's there." With a very long and sad face he says, "Goenka, this part, this season, this part of the year always there is some epidemic or the other. I don't know what happened this year. There's no epidemic. I feel so bad." What a noble profession, a doctor's profession, a physician's profession to serve others to come out of illness. And look, his motivation. He wants more and epidemic to start. Not that all doctors are like that. We shouldn't condemn every doctor. But that was the case and I felt very bad.

But at that time, I never knew how to observe the reality inside. So long as one does not know how to observe the reality inside, one keeps on finding fault with others, "Look, so-and so is so bad, so-and so is so bad, so-and so is so bad." When I started this technique observing the truth inside, I found out I'm worse than the doctor.

I come from a business community, a business family, and we know the business people, mostly, the motivation. They have their own vocabulary. Suppose it is war or famine. Consumer goods are scarce. Prices start shooting up. In our language, commercial language, we say, "Market is improving. Wonderful. Market is improving." We get more price, more profit. What will stop you? What will get you bring more profit? Market is improving. No more famine, no more war. No more consumer goods. Market has gone down. And with a very sad heart we say, "Oh market is crushed. So bad. So bad."

____ What kind of motivation? We don't care whether people suffer or not. We must get our money. Oh, this one will not understand unless one starts observing the truth inside. One remain so much involved, so much involved in the madness there is nothing wrong in doing business.

One has to earn money reasonably without harming others. Provided one keeps on understanding that I am playing the role, an important role to serve the community in this particular way.

One may be in any profession, but if one keeps on thinking that by this profession I am serving the society, and in return I get my motivation from this society then serving the society becomes more important. Remuneration will certainly come. Nothing wrong.

A businessman buys on the manufacturer and distributes to the consumer. Nothing wrong in that. Every consumer cannot run to the manufacturer to by requirements. They're must be a middleman, but this middleman, if he starts thinking that I am here to exploit and get money, then this rat race of money, money, money will make this person mad, far away from Dhamma. Far away from Dhamma. Samma-Ajiva wants you to have a good motivation, good motivation to earn money without harming others, serving people, a member of the society practices her own role to serve this society in the capacity that one can.

All these three; Samma-Vacca, Samma-Kummanta, Samma-Ajiva, right speech, right physical actions and right livelihood. They all come in the first part of Dhamma, sila, morality.

The teacher of Dhamma had only taught this then he was not an enlightened person. Enlightened person, he will teach the totality of Dhamma. This is only partial Dhamma. Just to teach people and tell them all you people of the world you should not do this. You should not do this. You should not do this. You should do this. You should do this. You shouldn't do this. People will hear from this ear and it will go out of the other ear. It won't have any effect because one knows very well that I should not do this. I should not do this. And yet, when keeps on doing the same thing.

A drunken knows very well that it is not good for me. I must come out of addiction so bad. A gambler knows very well I should not do this. And yet when the time comes, he forgets everything. He drinks, he gambles. Why? Because he has no control over the mind. He is no master with the mind. His slave of his own mind, his slave of his own behavior pattern deep inside. Dhamma is not complete just to give sermons like this. Just to talk of sila didn't help. So, the next step, samadhi, mastery of the mind.

You to learn how to become master of your own mind. You to learn how to concentrate your mind and concentrate your mind with the wholesome base.

Kusalacittakaggata, the concentration of mind with the base of purity. This is samadhi. Another three parts of Dhamma come under this division of samadhi. Samma-vayama, samma-sati, samma-samadhi, samma-vayama, right type of foods, right type of exercises.

You'll take some exercises. When your body's weak, when your body is sick, unhealthy, so weak that you can't take even a few steps. You keep on dangling here, dangling there. Somebody will ask you, advise you, "Take this exercise, this exercise, make your muscle strong, make your body strong." Similarly, when the mind becomes weak and all of you have noticed two days working, two days, what is sick mind you are getting. What a weak mind you're getting. Dangling here, dangling there.

So infirm, so unstable. You have to do some exercises to make it stable, firm, strong, healthy, sound. Any exercise which makes your mind healthy is a good exercise. This is samma-vayama. There are four exercises. In Dhamma every exercise examine yourself. First exercise, examine yourself. Oh, even at the surface level of the mind at present heard this voice, that voice, this voice, this voice. Get rid of them. Get rid of the voices which are there. First good exercise.

Second exercise. Again, examine your mind. My mind does not carry this particular voice or this particular voice. Close all the doors of your mind. Whatever impurity is not there, don't allow it to come. Second, good exercise.

Third, good exercise. Again, examine your mind. My mind is this particular virtue, particular virtue. Don't develop ego because of that. Don't develop proud because of that. Just see what's there. This is the reality.

Now I must see that I preserve it. I maintain it and I multiply it. Again, examine your mind and you find that you don't know this particular virtue, or that particular virtue. Open all the gates of your mind. Welcome. This virtue which is not here should come in. It should come. These are the four exercises to make the mind healthy, strong. This is what you started doing indirectly.

And the next samma-sati, awareness. Right type of awareness. What is right type of awareness? The awareness of the reality of this moment pertaining to your own physical and mental structure is the right type of awareness. Awareness cannot be of the past. The word sati has got two meanings. One meaning is a memory, which has nothing to do with this part of Dhamma. The memories of the past. You keep on thinking of the past. This is not some samma-sati. This is not right awareness.

Awareness cannot be of the future. You will be just thinking, you'll be just imagining, you'll be just dreaming, doesn't help. Awareness is real when you are with the awareness of the reality of this moment as it has manifested itself from moment to moment, from moment to moment.

And this reality must be pertaining to your own being. This mind, this matter. The combination of the two. This is what you started doing. You started observing your breath, coming in, going out from moment to moment as it is. If it is deep, it is deep. If it is shallow, it is shallow. If it passes through left nostril, left nostril. Right nostril, right nostril. Both the nostril, both the nostrils. Just the reality as it is, as it is.

Of course, for a new student you are permitted when you can't feel the breath, which has become very subtle, then you are permitted to take a few intentional breathing, conscious breathings, slightly hard breathings, but just a few. And you're again to come to the natural breath, normal breath so that you meet your capability. You develop your ____ to feel the subtlest breath very clearly, the softest breath very clearly, than you are with the reality as it is not as you want it to be, but as it is. And that is called ____ as it is from moment to moment as it is. You've be doing that.

And another thing, the whole path takes you from very gross, intensified, solidified, apparent reality, because that is what you experience initially. And then you move, move towards subtler, subtler, subtler, subtler reality. Explore the entire field of this material structure from the grossest reality to the subtlest reality. Explore the entire field of the mental structure of the mind and the mental contents from the grossest reality surface level and then subtler, subtler, subtlest reality.

In the language of those days he said, ____, from ____ to sukumar. Sukumar. Every step must be towards sukumar, sukumar, sukumar. Subtlety, subtlety, subtlety.

You cross the entire field of subtlety of mind and matter. Then you experience something which is beyond mind and matter. The entire field of mind and matter, you will notice is a field where things arise, pass, arise, pass, arise, pass. Some change, some change is taking place. There is a constant flux, a constant flow going on. But when you cross this field, nothing arises. Nothing passes. This is something the eternal ultimate truth. You can't imagine. On the path of Dhamma nothing should be imagined, and nothing should be accepted because the Buddha said so or because your teacher say so. You are to experience it. And that experience will make you a totally changed person. Experience of that ultimate truth, even for a few seconds, turns one into a saintly person, actually.

And the entire part as you are moving from the gross reality towards the subtler, subtler is a process of purification, and you will understand as you proceed further on the path. So, one thing clear that you are moving from the gross reality towards this subtle reality. But understand you can't create subtle reality. You are to leave it to the Dhamma, you are to leave it to the nature. And nature will keep on working. So, for you whatever manifests itself, you are just to be aware of it.

Initially you are to take few hard breaths and you get aware of it. Then naturally the breath becomes subtler and subtler, softer and softer, finer and finer. You are aware of it.

Now, today, whole day, you are aware of the touch of the breath within this limited area. You are choosing this small area. The Buddha wanted us to work with the small area because smaller the area, the subtler the mind is bound to become. More sensitive the mind is bound to become. Now smaller area. Tomorrow or day after tomorrow you will still have small area.

Now you work on the triangular area. Within this triangular area, whole day you are working the touch of the breath. Touch of the breath. Anywhere on the inner walls of the nostrils. Touch of the breath. Anywhere on the outer rings of the nostrils, touch of the breath. Anywhere on the area below the nostrils above the upper lip, touch of the breath, touch of the breath.

Now, tonight and tomorrow whole day, you will experience something subtler than that. As this touch was there all the time, but you never cared to be aware of it because you never practiced. Now, by practicing, you made your mind sharper to feel this touch. Similarly, there are subtler things which are there all the time, but you never cared to be aware of it. Now, this technique will help you and you will start feeling. One thing. One reality which will become very clear, very evident. You will notice that the breath that went in and when it came out, it came out slightly warmer.

The temperature of the incoming breath and the outgoing breath differs. The outgoing breath is slightly warmer. This is truth. But you never cared to be aware of it. And it is just natural. The temperature of the outside atmosphere is lower than the temperature inside the body. So, this breath from the outside atmosphere going in your body comes in contact with the warmer temperature of the air and comes out slightly warmer. You will notice that the outgoing breath is slightly warmer than the incoming breath.

And then very soon you will start experiencing something more. Something, some reality which has nothing to do with the breath. You use the breath to move towards the subtler reality. Now, even without using the breath, what is happening? You have been working on this whole area, this triangular area. By tonight, by tomorrow, you will start experiencing some biochemical reaction taking place here. Some electromagnetic reaction which is taking place throughout the body, throughout the physical structure. Every moment there is some biochemical reaction or the other, some electromagnetic reaction or the other. And because of that, some sensation or the other, throughout body. Wherever there is life, there is bound to be a sensation.

Now, in this area, you will start feeling some sensation. Not necessarily this particular sensation or that particular sensation. Any sensation that crops up, maybe heat. You start feeling heat in this area. Within this area only. Heat. It can be body heat. It can be atmospheric heat. Heat. We just observe there is heat at this moment. There is heat, that's all. Maybe cold, maybe perspiration, just observe. Do nothing.

Maybe in itching sensation. Again, just observe an itching sensation. Don't react to it. An itching sensation and you start reacting. You started rubbing it or scratching it. Then it is not samma-sati. Samma-sati is just observe. Do nothing. Observe the reality which has manifested itself. An itching is starting. Let me see how long it lasts. It becomes stronger, stronger, stronger, but ultimately passes away. No itching is eternal. It is not going to stay forever. Let me see how long it lasts. Any sensation? Not going to last forever. It arises sooner or later, passes away. It arises sooner or later passes it. And you are just a silent witness of things that are happening.

Maybe itching. Maybe a tickly sensation. At times maybe a prickling sensation. At times maybe a throbbing sensation. A pulsing sensation. Maybe a sensation of lightness, maybe a sensation of happiness, maybe pressure, maybe tension, maybe strain. Maybe even pain. Maybe a sensation of expansion, contraction, expansion, contraction. Maybe a sensation of numbness. Maybe a sensation of dryness, maybe a sensation of moisture. Anything. You can't choose sensations.

There is a choice. This observation. Let the nature play its own role. Let them Dhamma play its own role. From moment to moment, whatever manifest itself, this is the reality of this moment. And your job is just to accept it and observe it. Observe it without reacting to it. Just observe. Just observe. Just observe.

Don't look for something which is not there. Otherwise you'll get lost. Whatever comes up there, you accept it and observe it. Quite possible that you may feel a sensation which you cannot name or label. Not necessary to name or label. Even the sensations that you can name or label should not be named or labeled. No. Something is happening, and you are just observing it objectively without reacting to it. Our purpose is served. This is what the technique wants it to do. Just accept the reality of this moment as it is without reacting to it. So, any sensation?

Maybe at times you don't feel any sensations. Sensation is there every moment on every little particle of the body. But your mind is very gross, so it can't feel subtle reality. So, at times you don't feel anything within this limit. Then fall back with respiration. Your respiration all night. Keep on working with respiration, desperation and suddenly a sensation crops up, then start giving importance to the sensation that has cropped up and remain with the sensation. That sensation passes away. Some other sensation might crop up, that passes away, something else might crop up. Nothing crops up. Again, respiration. Either respiration or sensation but give more importance to sensation.

Quite possible at times you may feel more than one sensation in this area. Two, three sensations at the same time. Don't get confused because of that. Choose one. And choose which is subtlest. One which is very strong. You can feel it so easily. Leave that. One, which is very feeble, give importance to the feeble one, and try to feel that feebler one feebler one. Your mind will become more and more sensitive, more and more subtle to feel that.

Understand you are to keep your attention within this limited area, this will make your mind sharp and more sensitive. If you allow it to scatter throughout the body, then again it will remain very gross and you feel only very gross sensations. And you can't go to the depth as Buddha wanted you to go to the depth. So, while you are here, something might start on other parts of the body. You can't stop it. Never try to stop it but ignore it. Don't give it ____ Something is happening somewhere. My job is to explore the reality of this area, his triangular area.

If anything happening on the inner walls of the nostrils, any sensation crops up, I will observe. Any sensation crops up on the outer walls of the nostrils. Yes, I will observe. Any sensation crops up on the outer rings of the nostrils. Yes, I will observe. Any sensation crops up on the area below the nostrils above the upper lip. Yes, I will observe. But anything beyond that I will ignore. Then you will find your mind is limited to a small area and working on a small area it becomes sharper and sharper, sharper and sharper. Work this night and then tomorrow whole day.

This is samma-sati, and the next day samma-samadhi. Now samadhi is concentration of the mind, but samma-samadhi is different. With a base, wholesome base. And what is wholesome base? Free from moha. The other day we talk moha. Ignorance. No illusion, no delusion. No hallucination, no confusion and no imagination.

The object of your concentration should be real. Whatever you are practicing is samma-sati, awareness of the reality of this moment. Reality of this moment that you are experiencing within this limited area. Now this reality and your awareness of this reality. This moment. Next moment, again, you are aware of the reality. Next moment again, you are aware of the reality. Like this from moment to moment, from moment to moment, from moment to moment without any, without any disturbance.

If you keep on observing the reality from moment to moment, this might change. This sensation or that sensation. But you are within this area. And the reality that is manifesting here from moment to moment, from moment to moment. How long you continue to be aware without any interruption that much is your samadhi stronger and stronger. And it is samma, right, because you are with the reality that you experience. No imagination is involved.

A mind can get concentrated with an imaginary object, a shape or form of this God or that God, this goddess or that goddess, founder of this religion or that religion. You can imagine the shape or form or this face of this person. Keep on debating it. This imagination, mentally, mentally, your mind get concentrated all you keep on working with the world. Keep on repeating it. Verbalization, verbalization. Mind is concentrated. This is not the natural reality. You see, the sila that you practiced is to take you to the second step of samadhi, and the samadhi that you're practicing is to take you to the third step of panna.

It is all progressing, moving towards the final goal. So, if you take any other object which is either imaginary or it is your own creation, you impose something which is not there, then it will not take you to the final goal. So, objects should be whatever comes up within this area and you're aware. Your just aware. Moment to moment. Moment to moment. You are aware, you are aware, you are aware. How long you are aware continuously keeping your attention within this limited area is samma-samadhi. Otherwise mind can get concentrated with this ignorance this. imaginary objects or with the base of greed, raga or with the base of aversion, dosa.

You will see a hunter. Fully concentrated on his double barrel gun, a prey coming, and he will shoot and kill. Concentration is there. But this is not samma-samadhi. A cat standing near the mousehole, fully concentrated. The mouse comes out and he jumps and devours him, fully concentrated, not samma-samadhi.

Every unwholesome physical action or vocal action is done with some amount of samadhi concentration. Even a pickpocket picks your pocket. Mind is concentrated, very aware what he's doing or what she's doing. This is not samma-samadhi.

It must be free from craving, free from aversion. when you've been observing your breath, you are free from moha, ignorance. The truth that you are experiencing there is no confusion about it. The breath is there. The touch of the breath. Yes, the touch of the breath is there. And now these sensations, the sensations are there. And you are observing, and you are not observing with craving or with aversion. As with the breath there was no craving, no aversion. Similarly, with the touch, there was no craving, no aversion. Similarly, know the sensations that you experienced here, no craving, no aversion. Things are just happening. And we are observing objectively, objectively, this makes the samadhi samma-samadhi.

And this helps you to move in the next field, the third field of Panna. That is wisdom. That is inside, which will purify the mind, not merely at the surface level. Sila takes you to samadhi where you develop master of the mind. But this master of the mind is at the surface level, slightly deeper. And panna takes you to the depths of the mind. And at the deepest level, the third part of Dhamma, is to purify the mind at the deepest level, the so-called unconscious level. The source of your misery.

From there, all these impurities arise, originate and multiply. The stock of your past impurities that you accumulated all of them have to come up on the surface and pass. Come up on the surface and pass. That will be panna. We won't discuss about it today, we will discuss tomorrow, because day after tomorrow you are entering the field of panna. ____ So, tomorrow we discuss about panna so that you practice day after tomorrow. Now you are in the field of sila. You're observing all the precepts that you've taken very meticulously, very scrupulously, and you are practicing your samadhi, awareness of the reality within this limited area. From moment to moment, from moment to moment. Make use of the time.

Make use of the opportunity with a good base of sila living in this environment, in a camp, in a meditation camp like this. There is no reason. There is no reason that you should break any of the sila. And you got all the tranquility, the calm, calmness, the good atmosphere around you, where you can work, work with your samadhi, make use of this. The time is very important. The opportunity that you got is so good for you. The facility that you got here and the wonderful Dhamma, the wonderful technique, the known sectarian universal technique, so rational, so scientific. Make use of it. Make use of it for your own good. For your own benefit. For your own liberation.

Liberation from all the bondages, the shackles, the chains of ignorance, of craving, of aversion, and to come out of all the misery and enjoy real peace, real harmony, real happiness.

May all of you enjoy real peace, real harmony, real happiness. Real happiness.

Bhavatu. Sarva. Mangalam. Bhavatu. Sarva. Mangalam. Bhavatu. Sarva. Mangalam.

Sadhu. Sadhu. Sadhu.

Good. Take rest for about five minutes and then start working again. Take rest for about five minutes.